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COMPULSORY MILITARY TRAINING—AMERICAN AND ANCIENT GREEK

BY JOHN N. HRITZU
University of Notre Dame

DEFEAT, as well as victory in battle, has been the source and inspiration of many a unique and famous institution in the historical life of nations. In the last third of the fourth century B.C., the Greek states were faced with the grim realization of a military attack by Philip, the scheming king-commander of the Macedonian forces. Athens assumed the role of leader of the Greek allies, and tried desperately to mobilize a Greek army strong enough to check the planned attack. Thebes alone heeded the Athenian call; and at the battle of Chaeronea, in 338 B.C., the Greek army, no stronger than 30,000 soldiers, was defeated decisively by Philip and his superior numbers.

Military unpreparedness and national disunity had thus gained for the Greek states a dreaded Macedonian master and lord. It was shortly after this sad military experience (and apparently as a result of it) that the Athenian government introduced a military institution, the Ephebeia, which in its various details seems to be the prototype of the proposed American program of compulsory military training for all youths seventeen and eighteen years of age. The Athenians of the fourth century had finally realized that allies, even loyal allies, cannot always be depended upon to furnish immediate help in the event of an enemy attack; and that, consequently, the best defense against war and the best assurance of peace is a strong and adequate preparation for war.

Almost twenty-three centuries later, history is on the verge of repeating itself, once again, as the American government formulates plans for compulsory military training for its youth. America, too, like ancient Athens, has learned the unpleasant lesson of the possibly disastrous results of unpreparedness in the face of military emergency and attack. The indirect, if not the direct, source of inspiration for the general outline of the American military program seems to have been the Greek version of military training for its eighteen-and nineteen-year-olds, as a survey of the ancient Greek military Ephebeia will reveal.

When the Athenian youth of seventeen or eighteen had finished the first level of his formal education (a level that corresponds, roughly, to the secondary level in our own system), he did not proceed immediately to "higher learning." Instead, he enrolled at the gymnasium and pursued further the musical and gymnastic training which he had begun as a boy. The purpose of the gymnastic training was to develop a sound body; that of the musical training, to develop a sound system of emotional balance and harmony and rhythm—for, as Plato so aptly states it in his *Republic*, "Man's whole life needs good rhythm and good tune." When, in the fourth century, the military Ephebeia was introduced, with its stress on physical training, it assumed a very natural position as an intensified supplement to the regular civil gymnastic training. Accustomed as the Athenian youth was to gymnastic training, the introduction of the compulsory military training did not represent to him, as the compulsory military training plan does represent to the average American youth, an unconstitutional or severe governmental regulation. To the Athenian youth, the military training did not mean a change from the ordinary experiences of gymnastic instruction; rather it meant to him an intensification of those experiences.

The eighteen-year-old Athenian youth spent the first year in the "military school" conditioning himself physically by a series of military exercises and serious gymnastic training. He pursued such a course gladly and with pleasure; for now there was a more tangible and real reason for preparing himself in it—namely, for the defense of his country. To be sure, gymnastic or physical education had never been considered as an end in itself, or merely as a preparation for participation in athletic feats or contests. Every Greek youth was a prospective soldier and defender of his native land; and consequently, if any definite bodily service was before the mind of the Greek youths during their regular gymnastic education, it would be that of war in behalf of their country. If the American system of physical education had always been arranged in such a way as to realize a higher purpose (something similar to that of the Greeks), then, perhaps, any proposal relative to military physical training to insure national safety and protection would not represent such a radical and almost unconstitutional change in the American way of living. The Ephebeia as a military and compulsory institution was organized by the Athenian government merely to insure a more properly supervised gymnastic instruction to meet military needs and ends.

The curriculum of the "military school" consisted of three main instructional divisions: (1) instruction in the various kinds of gymnastic exercises of the civil gymnastic school to develop physical soundness; (2) instruction in a selected series of purely military exercises to teach special skills for various kinds of warfare, such as the use of the bow and arrow and the use of machines for throwing; and (3) instruction in horseback riding and in marching, to prepare the youths to discharge satisfactorily their chief military duty, that of infantry and cavalry patrolling. The marching exercises were more than mere formation or patrol drills. The youths, or Ephebi, made numerous extended excursions on foot into the neighboring country, and en route practiced very carefully and thoroughly the art of bivouacking. In this way the military leaders hoped to accustom the young men to the fatigues and rigors of actual military life, hardships that they would have to endure later on in foreign service.

After this thorough preparation, the Athenian youth was "graduated"

WHEN WITH HOPE AND CARE—

(Horace, *Ep.* I, 4, 12-14)

BY CHARLES BALLARD
Bronxville, New York

When with hope and care your heart
is wrought,
And in anxious fear your days are
passed,
Let this be your abiding thought:
View every day as if your last.
So shall each hour to you come winging,
Unlooked-for treasure ever bringing.

from this school of theories and practice to the "school" of actual experience; and he spent his second and last year of the Ephebeia discharging his duties in actual garrison and frontier patrolling. It was only after the young Athenian "trainee" had finished the two-year military training of the Ephebeia that he could be called for actual military service in the field.

Although the Athenian compulsory Ephebeia assumed a half gymnastic, half military character and thus aimed chiefly at physical development and military training, nevertheless, like the proposed American universal military training program, it did afford many opportunities for further intellectual advancement; for it provided special instruction in such subjects as arithmetic, geometry, astronomy, music, and drawing. The features, in fact, of the military Ephebeia may be defined as gymnastic, physical, intellectual, and moral; and these seem to be the distinctive features of the American military training plan, as set forth by its supporters.

A consideration of the history of the military Ephebeia after the fourth century B.C. is interesting and worth while as a possible indication of the success or failure that the American government may experience with its proposed military training for American youth. The purely military Ephebeia which was organized as a result of a military need retained, as we have seen, its original features and characteristics for some time. As time went on, however, and the Athenians realized, during the Hellenistic period, that the institutions of higher learning with their philosophical training and background could develop a strong "intellectual soldiery" for the defense of the country, the military leaders encountered much difficulty and opposition in maintaining an organization which, though it afforded some intellectual encouragement, was, nevertheless, in the strict sense of its motives, military. The Athenian government was quick to recognize the change of the times, and it offered to the country a remodelled Ephebeia, an institution that featured voluntary enrollment and special emphasis on the study of rhetoric and philosophy. The Ephebeia now became a sort of undergraduate body which was communal in nature and which eventually turned out to be a highly organized group governed by the "trainees" themselves. Only one real feature of the former Ephebeia was retained in the remodelled version—that of training for guard duty; for guard duty on the frontiers was still an obligation that had to be performed by every member of the Ephebeia.

This Hellenistic Ephebeia seemed to mark the end of the purely practical system of defense, and the beginning of an intellectual service in the defense of an enlightened state. This radical change in purpose occasioned also a definite change in the physical surroundings of the instruction; for now instruction was conducted not in the bare gymnasium buildings of old, but in the more pleasant surroundings and atmosphere of libraries and lecture halls. The supervisors of the Ephebeia were now more conscious than ever of their responsibility in turning out not only good soldiers, but also good men; and for this purpose they appointed a special board of *sophonistai*, whose sole duty it was to see to it that the general public have no occasion to criticise the Ephebeia on the grounds of neglected moral and disciplinary training.

The modern American counterpart to the Ephebeia may undergo the same radical changes that the original Greek organization experienced in the beginning of the third century B.C. Even now, while the need of the American universal military training program is being discussed pro and con, and the expected date of the program's adoption is still far off, pressure is being exerted on all sides to include within the program specific guarantees of a spiritual and intellectual training for every youth subject to the program. Mothers and fathers are anxiously fearful of the possibly destructive effect of the military atmosphere on the emotions and behavior of the immature youths involved. I wonder if the Athenian population ever opposed the Ephebeia with the argument that the eighteen-year old Athenians were just "mere boys," and wholly immature and incapable of assuming the "man's job" of military training! It was a memorable and solemn occasion when the Athenian youth reached the age of eighteen and became automatically eligible for the military training program; for then he came of age, took his civil oath, and received his warrior's shield and spear. I wonder, too, if the Athenian youth himself felt the real significance and seriousness of the occasion, as he recited the famous ephebic oath, in which he promised, on his honor, never to disgrace his arms, never to forsake his comrades, to fight for the holy temples and the common welfare, to obey the magistrates and the laws, to hold in honor the religion of his country, to leave his country in a better state than he found it! The Athenian Ephebus was now a recognized citizen of the state, and as such he was presented publicly to the people in the theater.

Thus we have seen that the strictly military Ephebeia was short-lived in the Athenian state. The practice of keeping every eligible young man trained and alert in the military may create an atmosphere of time-wasting when there is peace. As a consequence, within two generations the Athenian military system for young men was completely revised—a revision that followed upon severe popular criticism and a pressing need for the appearance of intellectually and educationally trained young men. Every American is naturally vitally interested in the outcome of the proposed universal military training for young men. Will the American "Ephebeia" suffer the same fate as the Greek Ephebeia? Only time will tell!

EENY, MEENY—

By John K. Colby
Phillips Academy, Andover, Mass.

This is a Latin version of the counting-out ditty, "Eeny, meeny, miney, mo."

Inimice, moneo,
Africanum subito
Prendas pedis digito.
Si clamabit, mittito.
Inimice, moneo!

CLASSICAL SCHOLARSHIPS AND PRIZES

By Gertrude J. Oppelt
South Side High School, Fort Wayne, Ind.

The following are some of the many scholarships and prizes reported as available to students of Latin and Greek:

MASSACHUSETTS

Amherst College, Amherst: The Harry DeForest Smith Scholarship in Greek, about $450, to a freshman; also, the Hutchins Prize, $40, and the William C. Collar Prize, $40, in Greek; the Freshman Latin Prizes, $25 and $15; the Billings Prizes, $25 and $15, in Latin; the Junior Latin Prizes, $25 and $15; and the Bertram Prizes, two of $30 each, for a high average in Latin and an essay.

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NEW YORK

Colgate University, Hamilton: The Newton Lloyd Andrew Scholarship "for students preparing for the Christian ministry and pursuing the study of Greek," approximately $67.

College of the City of New York: The Claflin Medals; the Ward Medals.

Columbia University, New York: The Henry Drisler Fellowship in Greek and Latin, for graduate students, $1500.

Fordham University, New York: The Hugh Grant Award (assistantship), $350; two tuitional scholarships for graduate students.

Hamilton College, Clinton: The Chauncey S. Truax Prize Scholarship in Greek, $360; the Arthur W. Soper Latin Scholarship, $250.

Hunter College, New York: The Ernst Riess Scholarship for graduate study, $100; the Hunt Prize in Latin, $40; the Earle Prize in Greek, $40.

New York University, New York: Two A. Ogden Butler Fellowships, for advanced study in the classics and in philosophy.

NORTH CAROLINA

University of North Carolina, Chapel Hill: The Eben Alexander Prize for sight reading in Greek, $10. Also, a graduate teaching fellowship, $720 plus tuition; part-time instructorship, $600 to $720; an assistantship, $400; and a number of graduate scholarships.

OHIO

College of Wooster, Wooster: The William Niles Wishard Prize in Greek, $50.

Heidelberg College, Tiffin: The Williard Memorial Prizes in Latin, $20, $12, $8.

Miami University, Oxford: The Bishop Latin Prize, $25; the Elliott Greek Prize, $25.

Ohio University, Athens: The Dafydd J. Evans Latin Prizes, $25 and $12.50; the Super Greek Prizes, $100 and $50.

Otterbein College, Westerville: The Doctor Lawrence Keister Greek Prizes, two awards, $60 for the two.

University of Cincinnati: Twenty-four scholarships of $100 each, for entering freshmen taking Latin or Greek, and normally renewable for the sophomore year; four scholarships of $200 each for juniors planning to "major" in classics; a purse of $50 to the freshman writing the best examination on the *Odes* of Horace.

Western Reserve University, Cleveland: Special awards for excellence in classics in the freshman and sophomore years.

OREGON

Linfield College, McMinnville: Three scholarships paying between $50 and $100.

PENNSYLVANIA

Bryn Mawr College, Bryn Mawr: For graduate students, departmental fellowship, $860, and one or two scholarships, $400.

Bucknell University, Lewisburg: Several prizes for excellence in Latin and Greek.

Grove City College, Grove City: The John A. Courtney Latin Prize, to a senior.

Lafayette College, Easton: The Robert B. Youngman Greek Prize.

Swarthmore College, Swarthmore: Memorial scholarships in classics and ancient history, $200 to a boy and $200 to a girl each term.

University of Scranton: Two Scholarships, $150 each.

LETTERS FROM OUR READERS

A SUCCESSFUL CLUB

Mrs. Edith Godsey Colin, of East Side High School, Newark, New Jersey, writes:

"Our Latin club, S. P. Q. R., was started in 1933, and has been flourishing ever since. It is, in fact, known as the most successful club in the school. Our school is predominantly commercial and technical. We have 2000 students in all, only about 200 of whom are in the college preparatory course. Our Latin department has about 150 students, and our club maintains a steady membership of about 80, year in and year out. We have held our own for the past fourteen years, while some of the large college preparatory high schools in our city have gone down in Latin enrollment, and have even lost their third-year Latin classes. There is no possible doubt that it is the work of the Latin club that has helped more than any one other thing to keep up our enrollments.

"I believe that our club's success is due in large part to its well-rounded program, which holds the interest of the pupils. First, of course, we have made extensive use of materials available to all clubs, from the Service Bureau and other sources. Second, our club somehow developed a penchant for debating. Over the years the members have argued themselves hoarse over such topics as whether Caesar was justified in the conquest of Gaul; whether the same gentleman was justified in the seizure of the Roman power from Pompey; whether Stoicism or Epicureanism offered the better way of life; whether Greece or Rome contributed more to modern civilization; whether Caesar or Alexander left the greater mark on history; and even whether a boy reared in fair circumstances in Augustan Rome had a better chance to stay alive and live a good life than a boy in America today, with the promise and menace of the atomic age and possible atomic warfare! Sometimes we debate within the club, sometimes in the school assembly against other clubs, sometimes against other schools. Believe it or not, the debate on Stoicism vs. Epicureanism drew the largest crowd that ever stayed after school voluntarily to listen to anything, on any subject, in East Side High School!

"Third, our members have written, delivered, or staged much original

material. Sometimes we get this material by holding a so-called literary contest, with prizes for the winning stories, essays, poems, plays, or skits. Prizes are sometimes cash, sometimes books. Our *bonus amicus*, Paul L. Anderson, of East Orange, the author of many historical stories for boys, once helped me out by offering some of his own novels, autographed, as prizes! (Incidentally, he is our favorite guest speaker, and is much loved by our club.) All of the material that comes in through these contests is available for use in programs; and each offering is, if possible, read or directed by its own author or authors. Need I say, however, that not all of it is usable!

"An example of what we glean from the contests: Last June, at the senior farewell party, we staged a skit in which the 'bobby-soxers' among the gods meet in the 'Mt. Olympus drug store' for 'nectar cokes' served by Hebe (Bacchus was the 'soda jerk'). Mercury, Cupid, Apollo, Diana, and others, gathered there, talk over Olympian gossip, with a little 'earthy' news thrown in by Mercury about the senior members who were being honored. A temporary hush falls over the crowd when their teacher, 'Miss Minerva,' comes in long enough to buy a box of aspirin tablets. The two energetic authors of this skit typed copies, chose the cast, held their own rehearsals, and planned all the costumes. There was a big crowd, and the meeting was a tremendous success."

Another successful Latin club, also called the S.P.Q.R., is reported by Miss Estella Kyne, of the High School of Wenatchee, Washington. She writes:

"Early in January, and again in February, our club was represented on school radio programs. One program was recorded, so that future members of the club may be able to listen to it. Another project was a study of Ulysses, which culminated in a dramatization of the hero's life, in a shadow play. Pictures are taken at all meetings of the club; our album now holds more than 600 prints Last spring the club entered a float in the Blossom Festival; it took the form of a chariot in which rode Proserpina, drawn by five of her attendants."

A NOTE FROM MEXICO

Mr. Charles Prescott Poore, music and drama critic, of Mexico City, writes:

"Professor Ingemar Duering, Professor of Greek in the University of Göteborg, Sweden, who was an official observer at the UNESCO conference in Mexico City, tells me that one of his Greek plays in the classic style is to be produced here soon, under the direction of Mexico's leading intellectual, Alfonso Reyes. Professor Duering's specialties are Greek philosophy and Greek music. The performance may have repercussions here, and may tend to awaken an interest in the classics, now almost dead, snowed under by the idea of industrialization. The priests seem to be the only people who know Latin."

AN APPRECIATION

Mr. Charles Ballard, of Bronxville, New York, writes:

"Your January issue was most interesting. I was much impressed with the article on 'Personal Counseling in the Days of Nero.' I have never read Seneca, and am amazed at the modernity, so to speak, of his advice to the young and eager. Truly, as some epigrammatist has said, we are the ancients—ours is the treasure they gave the world centuries ago. And how little we moderns have improved on their wisdom! Let any psychiatrist read that article, and he might open his eyes in astonishment. 'A Medieval Story-Teller' also surprised me. I had no idea of the fund of rare treasure Latin has to offer. Truly one short lifetime does not permit anyone to gather in even a modicum of the treasure of the past."

NOTES ON THE LATIN INSTITUTE

By Henry C. Montgomery
Miami University, Oxford, Ohio

These notes are offered for the convenience of those members of the American Classical League who plan to attend the gala Latin Institute to be held at Miami University, Oxford, Ohio, on June 17, 18, and 19, 1948.

Oxford is on Routes 27 (North, South) and 73 (East, West). There is direct train service on the Baltimore and Ohio Railroad, from Indianapolis and Cincinnati; but there is only one train a day each way. We are thirty-five miles from Cincinnati, and have good bus connections; a direct service is scheduled to be opened on April 1. We are twenty miles from Middletown, Ohio, where there are connections to the East by New York Central, and direct bus service. We are twenty-five miles from Richmond, Indiana, where there are connections via the main line of the Pennsylvania Railroad, and direct bus service.

In Oxford, guests will be housed in one of Miami University's newer and finer dormitories; these are very attractive, with exteriors and interiors in Williamsburg style. The inclusive cost of rooms, meals, bed linen, etc., is set at about $4 per day. Those who prefer private rooms in the village are invited to correspond directly with the writer of these notes.

Oxford is an interesting and pleasant town to visit. Outdoor recreational facilities include numerous tennis courts, the University golf course, the municipal swimming pool, and walks along the Tallawanda. There is also the beautiful campus of Western College for Women; and the village is distinguished for its shaded streets and early American architecture. Five Greek letter fraternities were founded at Miami, four of which have national offices in the village.

Oxford is rich in historical lore, particularly of the period of the 1860's.

THE C.I.E.R.

By Bernice V. Wall
Taft Junior High School,
Washington, D. C.

On October 31, November 1, and November 2, 1947, at the Hotel Willard, Washington, D. C., I had the honor to represent the American Classical League at the second conference convened by the Commission for International Educational Reconstruction (C.I.E.R.).

The Commission was established in September, 1946, to consider the critical problems of education in the war-damaged countries. It is supported by grants from the Carnegie Corporation to the American Council on Education.

Two hundred and ten leaders from approximately 160 national and international organizations and agencies met on this occasion to consider the problems, needs, and programs in educational reconstruction in the war-devastated countries. Delegates agreed that much progress had been made since the first conference, but that there still remains a tremendous task to be done.

In my opinion, the American Classical League could help by supporting some well-established organization, such as C.A.R.E. or the Red Cross, perhaps specifying aid to teachers, where our contributions will produce immediate results, and, at the same time, indicate our willingness to cooperate further in later programs. Perhaps assistance could be given to the American Academy in Rome, the

American School of Classical Studies in Athens, American Relief for Italy, the Greek War Relief Association, Inc., etc. Other channels of relief are the following:

For educational materials: The American Red Cross; also, American Book Center for War-Devastated Libraries, Inc., Library of Congress, Laurence J. Kipp. The latter is a good channel for shipping, but it will probably close soon, when appropriations cease.

For school affiliations, adoptions, and sponsorships: The National Education Association, William G. Carr.

For reconstruction of teacher education in devastated countries: The C.I.E.R., Robert Stanforth.

For exchange teachers: U.S. Office of Education, Dr. Paul E. Smith.

For overseas teacher relief: The National Education Association, Joy E. Morgan.

For food: C.A.R.E., 50 Broad St., New York 4, N.Y. Standard food package, $10. Special group or country may be indicated.

For foreign students in the U.S.: Institute of International Education, 2 West 45th St., New York 19, N.Y.

IS BIOGRAPHY ALSO AMONG THE CLASSICS?

By Charles Christopher Mierow
Carleton College, Northfield, Minnesota

I HAVE been invited to give a reason for the faith that is in me as touching the teaching of Biography. What is this Biography? And how does it rate?

It was at Carleton College that Dr. Ambrose White Vernon established in 1920 the first chair of Biography in the academic world. The purpose of the department from the first has been to foster the study of "great men" in a free, humanistic manner.

One of the courses in this department, "Representative Moralists," is accepted in fulfillment of the philosophy requirement of the college. In this class the founders of the four great ethical schools of antiquity are carefully studied. The assigned reading consists of original source material in English translations. So for three weeks, while the lectures deal with the Sage of Athens, the students read the Platonic dialogues dealing with the trial and death of Socrates. They read also Plato's *Symposium*, parts of the *Phaedrus*, the whole of Xenophon's *Memorabilia*, and the *Clouds* of Aristophanes. So the students are given the problem of reaching a decision concerning the personality, the character, and the teachings of the greatest of the Greeks on the basis of three varying accounts by men who knew him intimately.

Among the other required readings of the semester are Plato's *Republic*, the *Ethics* of Aristotle, Arrian's *Discourses of Epictetus*, the *Meditations* of Marcus Aurelius, and the *De rerum natura* of Lucretius in the poetic translation of William Ellery Leonard. Thus they learn more about the *content* of these ancient classical writings than would be possible in courses in which the authors were studied in the original. Moreover the writers whose lives are the object of this study become vividly personalized and are clearly differentiated.

There is Socrates, with his strikingly ugly face and his beautiful soul; his habit of standing for hours rapt in contemplation; his unswerving faith in his divine monitor—a voice not heard by others.

There is the contrasting figure of the devoted follower Plato, fair as a Greek god, an organizing genius, keeping himself serenely aloof from the sordidly "practical," absorbed in the unseen realities of a celestial world.

There is the aristocrat, Aristotle, son of a physician and tutor to the future ruler of the world, the first scholar in history, setting forth his doctrine of the golden mean and seeking—like Confucius—to approximate his ideal of the great-souled man.

There is the ex-slave with his lame leg, his gray cloak, and his long beard, who ever asks himself in times of stress: "What would Socrates do?"

There is the Stoic emperor, Marcus the Good, whose secret diary has strangely survived the vicissitudes of time and fate to reveal the inner workings of his agnostic mind. "It is either gods or atoms," he says. But he cannot fully accept either the theological or the scientific explanation of the world. Duty is his guiding star, and he dies in a military camp on the frontier of his empire.

Surely Biography ranks with the humanities if not strictly with the classics!

Other courses in the department introduce to the student the towering figures of Aeschylus, Pericles, and Alexander; Caesar, Cicero, and Augustus, and Seneca who, like Aristotle, had the dubious privilege of serving as tutor to a future emperor.

In the setting of the Middle Ages we read the absorbingly interesting letters of St. Jerome and of the humanist Petrarch, and the first psychological autobiography ever written, the *Confessions* of St. Augustine.

Tacitus pointed out long ago that even in times when there is a dearth of great men—or a carelessness about them—biography continues to be written: "Clarorum virorum facta moresque posteris tradere, antiquitus usitatum, ne nostris quidem temporibus quamquam incuriosa suorum aetas omisit." So much for the writing of biography.

And as for the readers' attitude toward a great man whose deeds and whose character live on in the winged words of a devoted admirer, "similitudine colamus," says the biographer-historian at the close of his tribute to Agricola, "formamque ac figuram animi magis quam corporis complectamur." And why? "Forma mentis aeterna." So "whatever we have admired abides and will abide in the hearts of men."

Thus the study of the lives of great men assumes somewhat the nature of ethics. Tacitus, like Pericles, says: "Make them your example."

FRAGMENTUM DE DIE NATALI

By Roger A. Pack
University of Michigan

(Editor's Note: The young women mentioned in this poem were employed as interpreters and receptionists in an American Army office in Linz. On the writer's birthday, they presented him with a bouquet of flowers.)

Consedi prope flumen aestuosum
Quod cretam Geticis dabat Tomitis.
Natalis mihi erat dies; capilli
Iam dudum albuli et infrequentiores
Cultro forficibusque decidebant.
Nam quot solstitia arida, strepentes
Quot brumae misero obstitere amori!
Quo tristis tacitusque conquerebar,
Labellum stipula terens avenae,
Cum—vix credideris!—duae puellae
Per saltus pedetemptim eunt ovantes
(Huic nomen Stephane; soror, Diana
Longe pulchrior, Ida): "Lentienses
En! ambae sumus atque rusticanae."[1]
Ut vidi, ut stupui, nefandus error
Sensus abstulit. O miselle Pacci![2]
Illae autem mihi zinnias odoras,
Natalicia dona, porrigebant,
Spirantesque rosas eosque flores
Qui nasum improbule viris retorquent
. . .[3]

* * *

COMMENTARIOLUM

[1]"Wir sind Landsleute, Linzerische Dirndl."—"Linz ist eine kleine Stadt Die kein Pflaster, einige Menschen, Und auch ein Theater hat." Sic multis ante annis quidam vates anonymus cecinit, haud conscius urbem ipsis cum

civibus et pavimentis bello paene dirutum iri; sed manet illud theatrum, vivunt non nulli histriones, exstant aliqua pavimenta.

[2]Iuvenalis (*Sat.* vii, 12): "Alcithoen Pacci, Thebas et Terea Fausti." Sed vix credo versiculos quantumvis soloecismis scaturrientes ex illa Alcithoa depromptos esse.

[3]Desunt plura; manu recentiore, "Num feliciter explicit libellus?"

ARCHAEOLOGY IN GREECE TODAY

An Informal Report

By David M. Robinson

Professor of Greek Literature and Archaeology and Librarian, American School of Classical Studies, Athens, 1946-47
Research Professor, Johns Hopkins University, 1947-48

OWING to present insecurity and unrest in Greece, conditions for archaeological and classical studies are not ideal; but much has been accomplished, and students can study in Greece. I have some nine former students there now. Arthur Parsons is Professor of Archaeology in the American School of Classical Studies in Athens; he is also in the service of the United States government, and has been a member of the sub-mission at Saloniki. With his knowledge of Greek and Macedonia he has been invaluable to the mission. Dr. Saul Weinberg is assistant to the Acting Director, Oscar Broneer, and is preparing for publication much of the material at Corinth. Gladys Davidson Weinberg is librarian, and is preparing a large volume on the minor finds at Corinth. Dr. John Young is excavating at Curium in Cyprus for the University of Pennsylvania. He is preparing for publication the wonderful series of terra-cottas, including more than five hundred representations of horsemen, extending from archaic to late Hellenistic times. He has been excavating in the Stadium, with interesting results which he will soon publish. I was astounded at the extent of Curium, when I spent a day there last spring, and at the importance of the unique finds from Mycenaean to Byzantine times. The excavation there, when published, will rank with the major excavations in Greece, because of the Neolithic and Mycenaean cemeteries and houses, because of the classical buildings, two temples of Apollo with a propylon, a unique prytaneum with columns of the front colonnade standing and entrances to five rooms with benches and with lobby space between the rooms; an inscription names a council of five archons. The place has several fine mosaics, and four inscriptions which refer to exedras and baths.

Dr. Roger Edwards is special fellow at Corinth, and is cataloguing the finds. Dr. Hazel Palmer is the John Williams White Fellow. She is a specialist on Corinthian vases. Dr. L. P. McCauley and Dr. Marian Welker are also students in the School. Dr. Robert Caldwell is Vice-Consul, and is doing archaeological research in spare hours. Miss Mabel L. Lang of Bryn Mawr is the Thomas Day Seymour Fellow, and Mr. R. K. Andrews is the Charles Eliot Norton Fellow of Harvard. Miss Nathalie Runyon and Mr. Frederick Tunnel (on the G. I. Bill of Rights) have also joined the School. Last year, when I was Annual Professor of Greek Literature and Archaeology and Librarian, we had a staff of twenty-three, including the fellows. Thirty-five (including Ambassador MacVeagh, a trustee, and a few other friends of the School, such as the Hills and the Blegens) sat down to Thanksgiving dinner.

MUSEUMS

Three museums are open—the Benaki Museum, with many costly new acquisitions in jewelry, glass, and embroideries (gladly explained by Mr. Benakis and Prof. Hazzidakis); the brilliant Byzantine Museum, which the Director, Mr. Soteriou, interprets willingly to all visitors; and the Museum of Dionysios Loverdos, of which Prof. Papagiannopoulos-Palaios (who is continuing the journal *Polemon*) has just issued a catalogue in Greek. The Acropolis and Dipylon Museums, however, are still closed, and the National Museum has only a few vases and sculptures on exhibition. The latter museum, however, has many important new objects not on display before, such as the *kouros* found in 1944 at Anavyssos, and representing, according to the inscription, Aristodicus. Especially new is the display of the deposit of ivories and bronzes found by the French at Delphi; the gold objects from Delphi and Mycenae are still in the vaults of a bank. The important new Piraeus Museum was opened officially in May, and has on view, well exhibited, many interesting statues, inscriptions, and the marble reliefs with scenes copied from the shield of the Athena Parthenos, from the time of the Roman emperor Claudius, which were found in the wreck of a Roman boat in the Piraeus harbor. Museums outside of Athens are in good shape, but the contrast with Italy and Egypt, where all museums are open, with all objects (including many new finds) well displayed and well labeled, is great. Not all the things have been put back in place in the museum at Delphi; and the Charioteer now stands in the National Museum in Athens. The French have re-erected (I fear incorrectly) seven columns of the Temple of Apollo, where the Pythian priestess sat on a tripod and, inspired by mephitic vapors, prophesied the future. But at Corinth everything is replaced, and the museum is in better shape than ever before. In Olympia all the statues and pedimental sculptures, and the Victory of Paeonius and the wonderful new bronze reliefs and terra-cottas found by the Germans before and during the war are on view, all except the Hermes of Praxiteles, which is still buried deep in concrete. The local museums, such as that which I visited at Chaeronea, have all the contents on view, except for a few pieces of jewelry and a few potsherds carried off by the Germans. At Saloniki I dug up again the vases, terra-cottas, and bronzes from Olynthus. (See Jotham Johnson's excellent article, "Olynthus and the Study of Man," in the *Classical Journal* for November, 1947, pages 91-95.) They had been buried in boxes under the ground to protect them from the Germans and Italians. I replaced them in cases in the Archaeological Museum. (This time I knew beforehand

"AMANTIUM IRAE AMORIS INTEGRATIOST"

By Arthur Winfred Hodgman
The Ohio State University

(To be sung to the tune of "Reuben, Reuben, I've Been Thinking.")

Flacce, diu reputavi
Mundum fore lepidum
Si portentur omnes mares
Mare ultra Suevicum.

Chloe, mecum reputavi
Mundum fore commodum
Nullae si puellae vivant
Boreale cis salum.

Sic, mi Flacce, cogitavi:—
Transeamus si salum
Mares nos tum subsequantur
Ceu examen apium.

Chloe, iam sic cogitavi:—
Transeatis si salum
Mares vos tum subsequamur
Ceu examen apium.

what I was going to find in excavating!) Also, in the Saloniki museum one sees the well-preserved Roman statue (2.10 meters high), complete with head, discovered in March, 1944, and probably dating from 310 to 340 A.D. The Germans said that this statue had been presented to Athens: but it went to Vienna and then to Salzburg, whence it has been returned. The transfer of the Jewish cemeteries by the Germans in 1943 led to the finding of many sarcophagi and statues, thirty-two Greek and Latin inscriptions, and a dozen altars. The restoration of the Church of St. Demetrius under the direction of Professor Pelekanides, with money raised in Saloniki, is nearly completed. No damage was done at Olynthus, so far as I could see on my visit; but the port of Olynthus, Mecyberna, which I had excavated, was pillaged and plundered. Inscriptions and sculptures at Potidaea, which I had found and which I had published only partially, were removed by the Germans, and no one knows where they are now.

EXCAVATIONS

The Greek government and archaeological service, under the direction of Professor Keramopoulos, has decided that there shall be no excavations for five years; but cleaning up of former excavations is allowed. Even with these restrictions many discoveries have been made. At Corinth, the investigation of the west shops has been completed by Professor Dinsmoor. The bema and the many Roman temples in the lower agora have been cleared and their publication prepared by Scranton; that of the Asclepieum by Roebuck; that of the South Stoa by Leicester Holland (the pottery and other objects studied by Roger Edwards, and water-color copies made by Miss Welker). The South Basilica and the Julian Basilica are being published by Saul Weinberg. The third and revised edition of the Corinth guide is at the printers'. Copies of the new restored plan are already available. In Athens, where even the Swedes were not allowed to establish an archaeological school, although the British and French have flourishing schools, a concession has been made to the American School—it has been allotted eighty men to excavate and clear the site for the new $200,000 museum, and twenty additional men to excavate nearby. In September and October an average of forty workmen was employed by the American School, and the results have been far-reaching.

MYCENAEAN ATHENS

I witnessed an epoch-making discovery which is of the greatest value for the history of Athens in Mycenaean times. In 1939 two Mycenaean tombs were discovered on the north slope of the Areopagus; last May two more were excavated. One was undisturbed, and two complete skeletons were *in situ*. Thirty-eight gold-leaf rosettes, reminding one of those found at Mycenae, were on the floor. Traces of blue pigment suggested that they had decorated a wooden box. There were also sixteen Late Helladic vases. I suggested ca. 1360 B.C. as their date, but according to Vanderpool they come from the second half of the fourteenth century B.C.

OTHER FINDS IN ATHENS

There have been found more than one hundred additional ostraka, some with rare or unknown names; also, about a hundred and twenty inscriptions on stone, including a stele with imperial letters (thirty-one lines partly preserved), from the period of Marcus Aurelius and Commodus, concerning the Sacred Gerousia. These precede the fragments published in *Hesperia*, Supplement VI, 24 b. Other steles honor the prytaneis of the tribe Antiochis (140-139 B. C.), and there are several long prytany decrees from the Tholos area, among them the preamble and beginning of a decree passed in the archonship of Cydenor honoring the members of a grain-purchasing commission—an inscription which will help solve the disputed chronology of the archons of the middle of the third century B. C. Other inscriptions record the sale of Alcibiades' property, or are dedications.

Many vases have come to light, particularly in eight wells—two of the Geometric period, three of the fifth century B. C., one of the third century, one of the first century B. C., and one modern. Several graves of the Geometric period yielded many excellent geometric vases. Especially interesting is a vase of the form which Horace (Sat. i, 5, 109) mentions (one in Baltimore which I published in the *American Journal of Archaeology* xiii, 1909, 30-38 has the inscription *oinophoros*, showing that the word is masculine, and not neuter, as the Latin lexicons give it.) It is a similar Roman jug, with representations of two of the labors of Heracles—the Ceryneian stag on the front, on the back the Stymphalian birds. The best group of Megarian bowls so far found in the Agora was also unearthed.

SCULPTURES

Among the sculptures are a marble head of Heracles dating from about 500 B. C., an Athena torso of the late fifth century B. C., a terracotta mold with a representation of Phidias' Athena Parthenos (cf. the one which I published in the *American Journal of Archaeology* xv, 1911, 482-503), a female head from the Nike Temple parapet, part of a fourth-century B. C. grave monument, a statuette of Heracles of the Farnese type, a marble head which slightly resembles Professor Louis Lord, a female head with traces of gilding, and numerous Roman portrait heads.

BUILDINGS

Very interesting among the buildings are a latrine of the fourth century B.C., and the Civic Office Building (an annex to the Tholos), in front of the Middle Stoa, with high marble slabs, on the faces of which are represented in high relief, in actual size, Laconian roof tiles—an official set of standards for the making of such tiles. Also interesting are a sculptor's workshop, two kilns, and Roman houses—one large and substantial, with a remarkable mosaic floor and plaster ceiling.

* * *

I made a trip of exploration in Attica, and discovered myself many new sculptured reliefs and inscriptions which I shall soon publish in the *American Journal of Archaeology*, the *American Journal of Philology*, and *Hesperia*. One of the inscriptions is a decree from Icaria, the birthplace of comedy and tragedy, which honors a man with a crown worth a thousand drachmas.

The season of excavation in the Agora was the longest in the history of the Agora excavations, extending from March 10 to November 1, with a break of only one month. It has also been one of the most fruitful seasons. Work will be resumed in February on the museum site. Many models have been made, of the Acropolis by Stevens and of buildings in the Agora by Travlos.

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THE LIFE AND ART OF MARTIAL

By Edwin W. Bowen
Randolph-Macon College

I

IT IS a well-established fact that Spain made a very considerable contribution to Latin literature. At once, at the mere mention of the Spanish school of Latin writers, we think of the two Senecas, father and son; of Lucan, the author of the famous epic, *Pharsalia;* of Quintilian and his *Institutio Oratoria*, for the training of the Roman youth whom he taught as professor of rhetoric; and of Columella, the writer on husbandry. Outstanding among these Latin authors who were born in Spain and subsequently established their residence in Rome was the epigrammatist Martial.

Marcus Valerius Martial was born in Bilbilis, Spain, on the first day of March, about 40 A. D., from which circumstance of his birth, he informs us in one of his epigrams (cf. iv, 52, 3 and 10, 24), he received the name Martial. Of his early life, before he came to Rome in the year 64, we have no record. Arriving in the great metropolis at the age of 24, he naturally attached himself to the circle of his fellow countrymen then established there. However, his patrons Lucius Annaeus Seneca and Lucan, even then under indictment as involved in the conspiracy of Piso in the year 65 to overthrow Nero, could not have rendered the struggling young Martial much help, because they were soon thereafter executed. No doubt if any incriminating evidence could have been found against Martial in connection with the conspiracy he, too, would have forfeited his life at that time.

We have no record of Martial's life for the first sixteen years after his arrival in Rome. Presumably he occupied his time in extending his acquaintance and observing the social life of the city. All the circumstances indicate that he had a difficult task to live by his wits; and apparently he had no competence to rely upon for his support. But he contrived, somehow, to eke out a struggling existence by his pen and the aid he received from his friends and patrons. He was made a military tribune (cf. iii, 90), probably with no military service required, and was elevated to the rank of *eques*, though he lacked the money to maintain the position. Two of the Flavian emperors, Titus and Domitian, awarded him the distinction of the *ius trium liberorum*, the honor usually conferred upon those who had three or more children. Now Martial had no children; but he was, doubtless, much pleased with this recognition by the court.

There is no evidence that Martial was ever married. On the contrary, the tone of his work indicates that he always remained a bachelor. Martial seems to have accumulated a little property while maintaining his frugal living in his cramped garret, up three high flights of stairs, as he records—"scalis habito tribus, sed altis" (i. 117). He acquired a little plot of land at Nomentum, given to him either by Seneca, it is surmised, or by Polla, the widow of Lucan. This little country place—it hardly deserves to be called a villa—at least afforded him a welcome rural retreat from the heat and noise and confusion of his cubbyhole in the city. Perhaps he owned a slave or two (cf. v, 34 and 37) and a pair of mules (viii, 61), which he doubtless needed to cultivate his little patch of land. Later he appears to have acquired a small house on the Quirinal. At least he mentions a house as belonging to him, in an appeal he makes to Domitian to tap the Marcian aqueduct to supply water to his city house (ix, 18).

Martial was intimately acquainted with the condition which his friend Juvenal described as "res angusta domi," the pinch of poverty. Somehow, Martial seems always to have been in need, and he did not hesitate to express his need to his friends and patrons, in the hope that they might help him. In one of his epigrams (v, 34) he blames his parents for their failure to give him the kind of education that would have enabled him to earn a more comfortable living (cf. ix, 73). It may be assumed that he often regretted leaving his native home of comparative comfort and affluence, lured by the glamor of the imperial city, only to experience sad disillusionment and bitter disappointment.

After thirty-four years checkered with hardships of various sorts, Martial left the glamorous city of the Caesars, in the year 98, and returned to his native Bilbilis, a wiser but not a happier man. His friend Pliny the Younger, partly out of friendship and partly to compensate him for the compliment he had paid him in one of his epigrams (cf. Pliny, *Epist.* iii, 21), supplied him with the necessary funds for his journey to his native heath. On his return home Martial found a new patroness in a certain lady of wealth and culture, Marcella, who bestowed upon him an estate insuring him an ample support for the rest of his life (cf. xii, 31). He expresses his gratitude and appreciation to his benefactress. He continued to write, and in the year 102 he sent his twelfth book of epigrams to Rome for publication. But he did not live to enjoy his estate for long. In a letter written two years later (*Epist.* iii, 21), Pliny laments the death of his friend, testifying to his merits as a writer.

II

It is time now to consider Martial's place in Latin literature. His contribution was entirely in the domain of poetry, and here he restricted himself to the epigram. However, he made himself supreme among the Romans in this field, and he so stamped his impress upon the epigram that no subsequent writer challenged his supremacy; nor did this form of composition subsequently depart from the type Martial had established as the model for the Roman epigram.

Perhaps it may be worth while, at this juncture, to comment in some detail on the character of the epigram in Latin literature. The word, of course, is derived from the Greek

A REPLY TO QUINTILIAN

(Martial, ii, 90)
(Pueris Puellisque Non Legendum)

By Frances Reubelt
Tulsa, Oklahoma

Most noble Quintilian, master, mentor of young minds unsteady,
Rome's foremost citizen named, first in her law and its haunts,
Poor and young, eager for living, so leave grant me, willing and ready,
Something to get out of life. No one gets all that he wants.

Let that man living defer who would more than his fathers be earning,
Crowding with poor art his halls, statues and busts for display.
These are my pleasures: a hearth, roof black where smoke rings ever are turning,
Spring that comes sparkling and clear, grass that grows nature's own way,
One slave mine, houseborn and well-nourished, wife not much burdened with learning,
Ever good sleeping by night, never a lawsuit by day.

epigramma, meaning an inscription, or lines written on some particular subject or object, often having a popular appeal. In Greek usage, the epigram was a succinct or pointed poem inscribed on some monument, or an inscription on some work of art, commemorative of some man or event. Its distinctive characteristics were simplicity, terseness, and directness of language. Of this type of epigram the work of Simonides of Ceos, born about 556 B. C., was the chief exemplar. Probably his most famous epigram was that written on Leonidas and his immortal three hundred Spartans who fell at Thermopylae. Cicero made a translation of this Greek epigram, (*Tusc. Disp.* i, 42, 101) as follows:

Dic, hospes, Spartae nos te hic vidisse iacentes,
Dum sanctis patriae legibus obsequimur.

The ancient definition of an epigram is suggested in the following well-known lines:

The qualities rare in a bee we meet
In an epigram never should fail:
The body should always be round and sweet,
And a sting be left in its tail.

Epigrams are divided into four kinds: (1) true epigrams, such as those on buildings, tombs, works of art, etc.; (2) short erotic elegies; (3) society verses; (4) short satiric verses having a point, sometimes called the "gall and vinegar" type. This last type, which allies the epigram with satire, is the kind of epigram which Martial especially cultivated, although not to the exclusion of other types.

It must be borne in mind that epigrams were written at Rome before Martial's time. Naevius, Plautus, Pacuvius, and others wrote epigrams, but merely as a minor contribution to the literature of their period. Furthermore, these early Latin writers followed the vogue of the Greek lyric, emphasizing more especially the lyric element in the epigrams they wrote. Before Martial also came Ovid and Catullus, who wrote epigrams. It was these two, especially, whom Martial took as a model. However, Martial made a departure from the practice of Catullus in that he did not name the victim he pilloried in his satiric epigrams. Moreover, Catullus and Ovid commonly cultivated the erotic type of epigram. So it remained for the Spaniard to strike out in a new direction, developing the epigram of the "gall and vinegar" type especially, in a form which has persisted down to modern times.

Martial made the epigram as distinctively characteristic of the Flavian as Horace did the lyric of the Augustan age. Martial included in his province every form of Roman social life. His epigrams hold up a mirror to reflect the everyday life of the Rome of his time, more especially the seamy side; and they do this with fidelity and accuracy, both collectively and individually. He took a keen interest in all the activities and aspects of Roman daily life; and he essayed to report these as thoroughly in his field as did Juvenal in his satire. For in his verses Martial paints Roman life as he saw it through the eyes not of a foreigner only superficially acquainted with it, but of one who had lived in Rome long enough to be entirely familiar with it in all its forms. He also understood human nature. If his pages appear sometimes uninviting and repellent, the reason is that there was so much of this character in the social life of Rome in the Flavian period; and, realist that he was, he felt that he had to paint it as he saw it. He possessed common sense and wit, cleverness and ingenuity, qualities which stood him in good stead in writing his epigrams. His miscellaneous epigrams represent varying degrees of merit—good, bad, and indifferent, or, as he expressed it, "some good, some mediocre, and the greater part bad" (i, 16).

Martial's epigrams are of almost infinite variety; but those which exhibit his satiric wit constitute his greatest asset. It may be interesting here to indicate a few, in some detail. In one epigram (viii, 43) he paints a man who has accumulated a fortune by a succession of wives; in another (v, 47), a dinner-seeker. Again he hits off the poor client who is insulted at the table of his rich patron, or the gladiator, or the street faker endeavoring to impose on the passer-by, or the man with a brass cheek who at the theater forces his way into a seat which he had no right to and occupies it until the usher thrusts him out, or the reprobate, or the toper, or the coxcomb. In one of his epigrams he even paints a portrait of himself, describing his personal appearance, with his shaggy face and stubborn, bristling hair (x, 63).

But not all the epigrams are satirical. Our author reveals pathos and sympathy in the epitaph which he wrote for a six-year-old slave girl whose spirit in the world below he commends to the shades of his own father and mother (v, 34).

Martial shows his appreciation of conjugal fidelity and devotion in a superior epigram (i, 13) on an incident in Roman history. The incident occurred in the reign of Claudius when Caecina Paetus joined the cause of Camillus Scribonius, who took up arms against the emperor. When Paetus was sentenced to death after the trial, his wife Arria advised him to commit suicide rather than be executed; and she set him the example by taking her own life, right in his presence. Drawing the sword out of her own vitals, she handed it to her vacillating husband, saying, "Paetus, it doesn't hurt!"

Another well known epigram of Martial's is the one Tom Brown translated offhand for Dr. Fell, the Dean of Christ Church, Oxford, as an atonement for some infraction of the rules (i, 32). It is as follows:

Non amo te, Sabidi, nec possum dicere quare;
hoc tantum possum dicere: non amo te.

Martial also wrote some moral epigrams, as, for example: "It is not characteristic of a wise man, believe me, to say 'I shall live.' Life tomorrow is too late. Live today!" (i, 15) Another illustration of a moral epigram is x, 23; in Pope's translation, it is as follows:

For he lives twice who can at once employ
The present well, and e'er the past enjoy.

Martial regarded his epigrams as serious literature and not simply as a pleasant pastime. For he wrote (x, 23): "He does not know, Flaccus, believe me, what epigrams are, who calls them only quips and jokes."

We do not usually think of Martial as the author of any especially quotable lines—verses that are destined to live in the memory, like some of the famous lines of Horace or Vergil. Yet he did write some lines which are quite worth quoting. Some of these are: "Quisquis ubique habitat, Maxime, nusquam habitat" (vii, 56)—"He lives nowhere who lives everywhere." "Quod sis esse velis, nihilque malis" (x, 47)—"May you wish to be what you are, and prefer naught else." "Refert sis bonus an velis videri" (viii, 38)—"It makes quite a difference whether you are a good man or only wish to seem so." "Soles . . . qui nobis pereunt et imputantur" (v, 20)—"Bright days gone by, but charged against us."

BOOK NOTES

The New Deal in Old Rome (Second Edition, Revised). By H. J. Haskell. New York: Alfred A. Knopf,

1947. Pp. xx+258+xiii. $3.50.

This book had its genesis in a tour which the author made through a considerable part of the territory once included in the Roman empire. The author's previous experience as a political observer and journalist led him to a consideration of the social and economic forces which caused the downfall of a civilization which had produced the engineering and administrative genius the remains of which he had found so magnificent and so widespread. His subsequent re-study of the political and social history of Old Rome revealed many governmental experiments which seemed to him strikingly similar to those of America's New Deal.

The author insists that the book is not intended as a defense or a condemnation of America's New Deal. However, the general reader will not fail to see the significance for our times of the successes and failures of New Deal policies in Old Rome. Furthermore, the teacher of history or of Latin will find in the book a wealth of illustrative material thoughtfully and vividly presented.

Most of the changes in the present edition have to do with historical comparisons involving the second World War. —W. L. C.

Political Forgiveness in Old Athens: The Amnesty of 403 B. C. By Alfred P. Dorjahn. Northwestern University Studies in the Humanities, No. 13. Evanston: Northwestern University, 1946. Pp. 56. $1.50.

Scholarly yet eminently readable, this "detailed examination" (p.6) of the Athenian amnesty of 403 B. C., a part of the turbulent aftermath of the dreadful Peloponnesian war, begins with a brief survey of the six Athenian amnesties known to us from ancient sources. Then, quoting abundantly from the ancient historians, orators, biographers, and lexicographers, it proceeds to a chapter-by-chapter discussion of the following disputed points: the date of the amnesty, its institution and ratification, the provisions it contained, the methods used to enforce it, and finally the effectiveness with which it was observed. In each instance the author presents the problem, reviews the scholarly work of his predecessors, analyzes the evidence, and draws his conclusions. Some of the detailed argumentation may, it is true, be of interest largely to the already initiated scholar; yet the pleasant picture drawn of bitter factional enemies coming to a just and amicable and apparently abiding settlement of their differences in the interests of the common welfare has a wider significance for the present distressed condition of the world: if it could be done then, perhaps it is still possible of achievement among us.

To be commended are the agreeable format and clean type of this monograph, the copiousness with which the Latin and Greek sources are reproduced in the footnotes (the contents usually being paraphrased in the text itself), and the complete index of passages which closes the volume. The few misprints, mainly wrong accents on Greek words, with a few errors in punctuation and an occasional misspelling, are of no great moment. —K. G.

The Odes of Pindar. Translated by Richmond Lattimore. Chicago: The University of Chicago Press, 1947. Pp. xii+170. $2.75.

In the opinion of the present reviewer, this translation of the odes of Pindar is one of the best which we have had. The subtle free verse form adopted by the translator is unusually effective in conveying to the modern reader the spirit of Pindar's lines, and his skillful choice of words contributes to the same end. The translation will appeal to the thoughtful and learned reader rather more than to the casual one; and in fact it is probable that the professional Greek scholar will enjoy it most of all. The method of Anglicization of the proper names will fall disturbingly on the eye of many a reader (cf. Kastor, Proitos, Kypros, Aiakidai, Alkmana, Polydeukes, Aithiopian); for others, however, it will seem appropriate Pindaric flavoring. There is an introduction on Pindar and his poetry; also, a short section containing notes on the odes, and a glossary of names. —L. B. L.

The Wisdom of Sophocles. By J. T. Sheppard. London: George Allen & Unwin, Lt., 1947. Pp. 76. $1.50.

This charming, thought-provoking little book, the only fault of which lies in its brevity, comes to us from the British scholar who contributed the volume on Aeschylus and Sophocles to the *Our Debt to Greece and Rome* series. The present essay, a companion piece to the same author's *Aeschylus, the Prophet of Greek Freedom*, is a reexamination, in the light of what we know of the dramatist's life and times, of the contributions made by Sophocles to the solution of the problems facing the Athens in which he lived. Its result is a convincing refutation of the widely held belief that Sophocles "was . . . just a poet, and alas! a pagan poet suckled in a creed outworn . . . Serene, unquestioning, traditional, accepting the conventions and the superstitions of his age, a poet of the Ivory Tower. . ." (p. 5). Play by play Mr. Sheppard guides the reader through the maturing thought of Sophocles as he looked at contemporary Athens, sharing its hopes and disappointments, triumphs and disasters. And in the course of the survey one appreciates and understands more deeply a passage, or a message, or an entire play in its inner purpose and design. (The writer is still grateful for Mr. Sheppard's illuminating *The Pattern of the Iliad*.) One could only wish that more than a passing glance had been given the *Electra* and the *Philoctetes;* as it is, they seem unduly slighted in comparison to the other tragedies. Exquisitely written, abundantly illustrated with well done translations, handsomely printed and bound (the misprint "Anaagoras" on page 14 is hardly worth mentioning), *The Wisdom of Sophocles* will be no less an inspiration to the experienced lover of Greek drama than to the tyro getting his first taste of the glories of the classics. —K. G.

NOTES AND NOTICES

The Classical Association of the Middle West and South will meet in Milwaukee, Wisconsin, on April 1, 2, and 3, 1948.

The Classical Association of the Atlantic States will meet at the University of Pittsburgh on April 23 and 24, 1948.

The Classical Association of New England will meet at Amherst College on April 2 and 3, 1948. The featured speaker will be John Erskine.

The University of Kentucky will sponsor a Foreign Language Conference on April 22-24, 1948, with Dr. Walter R. Agard, University of Wisconsin (classical languages), Dr. Frederick B. Wahr, University of Michigan (Germanic languages), and Dr. James B. Tharp, Ohio State University (Romance languages) as the lecturers. There will also be some fifty invited papers from several states. A special feature will be a high school principals' panel on "Foreign Languages in the Modern Secondary School." The theme of the conference will be "Foreign Languages for Enlightenment." Teachers of foreign languages, principals, and superintendents are invited to attend. Programs

may be secured from Professor Jonah W. D. Skiles, Director of the Conference, College of Arts and Sciences, University of Kentucky, Lexington.

The Classical Society of the American Academy in Rome is raising funds to be used for scholarship assistance for students in the Summer Session of 1948 at the American Academy in Rome. Preference will be given to secondary-school teachers. Applications and requests for information should be sent to the Executive Secretary of the Academy, Miss Mary T. Williams, American Academy in Rome, 101 Park Avenue, New York, N.Y.

Rockford College announces a departmental scholarship of $250 for one year, to be awarded to an entering student in the field of Latin. Candidates must first qualify for admission to Rockford College, and be accepted for admission before they will be eligible to apply for the scholarship. Applications for scholarships must be filed with the Director of Admissions before April 1, 1948, and a written examination for the scholarship will be given not later than April 15. An application fee of $5 is necessary in order to compete for the scholarship. For additional information address the Director of Admissions, Rockford College, Illinois.

The classes in ancient comedy at Hunter College presented the *Thesmophoriazusae* of Aristophanes, in English translation, on January 15, 1948. It was the twenty-second in a series of "dramatic readings in costume" presented over the years by students of the classics at Hunter College.

Volume VI, No. 4, of the Bulletin of the Pennsylvania State Association of Classical Teachers contains, among other interesting and timely features, an original test on "Famous Couples in Mythology."

An unusual article is "A Philological Note on a Certain Classical Suffix Commonly Used in Dermatologic and General Medical Nomenclature," which appeared in the *Journal of Investigative Dermatology* for October, 1947, pages 213-218. It deals with the ending *-oma* in medical terminology, and is by Dr. Morris Leider, a dermatologist, and Morris Rosenblum, a teacher of classics in the New York City schools.

Dr. Herbert Mierow is the author of "New Wine in Old Bottles," an article on dramatic technique, ancient and modern, which appeared in *The Catholic World* for January, 1948, pages 315-319.

MATERIALS

"The Latin You Speak Today" is the title of the 1948 Latin Week Bulletin, written by Professor Clyde Murley, and distributed by the Classical Association of the Middle West and South. This attractive twelve-page folder will furnish the teacher with much interesting and useful material for class and club work, as well as for Latin Week celebrations. The bulletin may be obtained from Professor W. C. Korfmacher, St. Louis University, 15 North Grand Blvd., St. Louis 3, Mo. The price is 10c each for 1-24 copies; 7c each for 25-99 copies; 5c each for 100 or more copies.

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